

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 42.

CHICAGO, ILLINOIS, OCTOBER 20, E. M. 297. [C. E. 1897.]

WHOLE No. 681

At Napoleon's Tomb.

BY WILLIAM FRANCIS BARNARD.

Surrounded by rent banners, in their gloom
 Napoleon's bones crumble in mold and must,
 What guerdon has he, dead, who living, thrust
 All wills aside, till nations feared their doom?
 The world, which all but knelt to make him room,
 Marvelling o'er the wonder of his lust,—
 What yields if now unto his silent dust?
 The grudging glory of a splendid tomb
 Honored? These things for aye attend him here;
 Two shadows, which were once of awful form,
 Alive in those who fought or were resigned;
 Dark monstrous memories lingering year on year,
 Born of his blasting progress like a storm:
 The hate, and trembling horror of mankind!

Paris, Sept., 1897.

Plumb-Line Penographs.

BY R. C. WALKER.

The "American" is the most patient—or stupid—of men under oppression. Of course he will howl vociferously when there is no occasion for it, but when it comes to real outrage he is either silent or takes part against the victim. At the New York Debating Club the other night, it was most humiliating to a native American to contrast the reception accorded by Germans, Italians, Spaniards, Russians and other "ignorant foreigners" to the persecution of Pope and Addis in Oregon with the silence of the "American" press and people. These men and women were unfamiliar with Comstockism save as a name, and it was hard for them to realize that the Pope and Addis case is only the latest in a long series of similar horrible outrages. They thought that because there was no obscenity in the "Firebrand" articles, the paper could not be arbitrarily suppressed and its editors imprisoned, and it required a great deal of talk to convince them that it is a common occurrence in the United States for books and papers to be confiscated, even without legal process, and dealers and editors imprisoned when the publications complained of are no more "obscene" than is the "Firebrand." They were amazed, horrified, indignant.

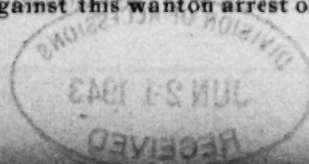
But where is your "free press?" inquired a young man. The answer is, In the imagination of fools and the pretenses of demagogues. For the proof of it, take notice of the utter silence of the "great dailies" in this very instance. Where is their amazement, their horror, their indignation? When they are not dolish they are knavish; when they are not puritanical they are mercenary.

After much talking and long thinking over the Pope and Addis arrests, and Comstockism in general, a "foreign" laboring man said: "I think the reason Comstock can do as he does is because the most of the people are with him." That is the sad truth in a nut-shell. Comstock incarnates the spirit of Puritanism, the spirit of anti-naturalism, the spirit of asceticism. (And it should never be forgotten that asceticism is, historically, the twin of sexual inversion and the parent of

sexual invasion.) Christianity has made the forces and organs of reproduction the synonyms of shame, in the minds of our people, and while under the domination of that creed, directly or indirectly, they will never tolerate open and healthful discussion of sexual problems. Whether they are church members, mere "worldlians," or nominal Freethinkers, does not matter—so long as they cling to supernatural moralism they will damn whoever handles sex in an unconventional manner. With minds thus poisoned, thus diseased, they will always hate the plain exposure of crime worse than the crime itself. The law would not touch the husband who cruelly wounded his wife, but it sent Mr. Harman to prison for printing a serious account of the marital outrage, and the public opinion back of the law execrated Markland for writing the account. So in the case of the Barcelona tortures—our papers thought them not worth mentioning until the responsible author of them fell under the hand of the avenger, and then they carefully eliminated certain statements which continental journals had printed as a matter of course, and now the "Firebrand" is suppressed, one of its offenses being the honest reproduction of the record, which, by the way, contained no word that could offend any rational man or woman. While the majority of the American people are the active or passive supporters of Comstock's "movement in favor of ignorance" it is useless to hope that any legislative body will repeal or even modify—in the right direction—the iniquitous statutes under which Bennett, Heywood, Foote, Harman and Waisbrooker have suffered, and which now hold Pope and Addis in their clutches. For decades, if not for centuries, there must be waged a campaign of education against the supernatural basis of morals, and most Freethinkers no less than practically all the rest of the population of the world must be our pupils. *Sex is a foundation fact in life and there never will be healthy individual and social life until sex is studied, talked of, and written of without fear and without reproach.*

One must ask the sticklers for legality why the "Firebrand" is denied access to the mails before a court has passed upon the charges made against its publishers? Even if it had been proved that a certain issue of the paper was "obscene," how could that adjudication shut subsequent issues from the mails? But no such proof has yet been produced in court. Pope and Addis are simply held awaiting trial, and until they are tried they must be assumed to be innocent, else there would be no use for a trial. While ethically no one had any authority to arrest these men and forbid the mailing of the paper, legally the suppression of the "Firebrand" is as great a travesty on justice. The seizure of the publication is plain vulgar theft.

In New York City recently a Mrs. Marguis was arrested by two policemen on the charge that she had accosted them. Such arrests are one of the most common crimes of our policemen. Mr. Marguis protested against this wanton arrest of his wife.



For this inexcusable exhibition of natural feeling he was savagely beaten by the policemen, and then arrested. When the case came before Magistrate Dewel it was discovered that the woman who was accused of saying in English certain things to the policemen could speak no English! Thereupon the magistrate discharged the two, saying that the arrest of Mrs. Marguis was a "mistake." The "Evening World" responds: "It was obviously nothing of the kind. It was an infamous outrage for which the policemen should be sent to state prison. The outrage was the result of a pernicious system, and that system stands condemned today in the minds of all honestmen. But none the less the policemen who committed it ought to be punished with all the rigor of the law." The difficulty in the case is that the "law" has no very severe "rigor" for men, officials or private citizens, who commit crimes in the name or conventional moralism. If they happen to victimize an "innocent" person their act is passed by as a "mistake" which was probably unavoidable in the prosecution of a vigorous crusade in behalf of "good morals." As the "Evening World" says, it is the system which is wrong, and the system is the legitimate product of the twin evils of supernaturalism and authoritarianism. These are the snakes that must be starved to death.

At the Casino theater in New York the management has just issued a ukase forbidding other males than relatives to meet the chorus girls at the door at night. The girls must go away alone or accompanied by females or male relatives only. Now begins the fabrication of "cousins" and "uncles" and "brothers." And the manufacture of male and female hypocrites, i. e., liars must necessarily keep pace with the fabrication of male relatives. This is invariably the effect of suppressive moralism. In the eyes of Grundy, any vice is less offensive than unsanctioned sexual relations, or even the mere suspicion of such relations or of associations that may lead thereto.

A New Jersey justice has decided that if a person is injured while riding a bicycle on Sunday he can not recover damages, no matter how gross the carelessness nor how clear the maliciousness of the person responsible for the accident. This is logically a license to commit murder. However, if the injured person was going for medical aid or to church he can recover for his injuries. Another premium on hypocrisy! This musty old New Jersey law, resurrected and enforced today, proves, of course, that the church no longer dominates the state! And it also establishes the fact that the American people love liberty more fervently than life. We are the richest in boasts, the most poverty-stricken in deeds, of all alleged civilized peoples on the surface of the globe. We are hypnotized by the reputation of our fathers.

Now and then a man shows he has a little of the old genuine grit. At Denverside, an East St. Louis suburb, the congregation of Rev. R. J. Kellogg is small and poor. It had not the money to pay for the building of a parsonage, and so decided to buy the lumber and then do the work itself, each man contributing his share, as in the old house- and barn-raising days. But soon along came the walking delegate of the carpenters' union and ordered Mr. Kellogg to discharge all non-union workmen. Mr. Kellogg naturally replied that he could not discharge his neighbors, who were in that manner contributing their dues, and, what was more, he would not if he could. One night after that the parson was at work alone when he was assaulted by a gang of seven men and forced to quit. Now he keeps a shot-gun at his side and consequently is left in undisturbed possession of the premises.

In Mississippi, on October 6, Henry Crowder, a Negro, was taken from the Hernando court room by a mob and lynched. He was accused of having "accomplished the ruin of fifteen-year-old Dovie Ferguson." To "accomplish the ruin" of a girl does not mean to ravish her. It is an orthodox technical phrase, descriptive of the association of an unmarried girl or

woman with a man. She may be fifty years of age, and yet she is "ruined" in the moralistic vernacular if she have not secured the consent of some parson or justice of the peace. It is more than suspected that a very large percentage of the rapes of which the negroes of the South are accused and for the committing or alleged committing of which they are put to death in various-cruel ways, are in reality simply free associations to which the women in the case have as readily consented as the men. It is not often, however, that the telegraph is permitted to "let the cat out of the bag" as in the present instance. The treatment of the sexual question by mobs in the South, like its treatment by court and Comstock societies in the North, is according to what Mr. John M. Robertson calls "the traditional religious ethic, of which the type is the *tabu* of savagery," and in direct contrast with which is "the ethic of reason, which seeks to solve conflicts of moral bias by the tests of utility and sympathy." Federal judges and jurors doing the dirty work of the Comstocks and McAfees are at one with the Hernando mobocrats in cordial detestation of the "ethic of reason" in the realm of sex.

Mr. Ruedebusch Rejoins.

TO THE EDITOR OF LUCIFER: A "free platform" is a good thing, if it is used only for decent discussions of important subjects, but it seems to me that an article like that by Mr. Walker in No. 679 ("The Two Sides of the Shield") should have been promptly rejected by you. It is nothing but an acrimonious attack upon my personality, for which there was no justifying provocation. However, as you deemed it advisable to accept this, I must ask you, for justice' sake, to publish my answer also:

I must begin with an explanation: The "Call" was sent to me by Lillian Harman. I returned it to her together with a letter in which I explained my reasons for declining to sign and requested her to forward this letter to Mr. Walker. Some time thereafter Mr. Walker informed us that he had heard but from one dissident and I had to suppose, of course, that I was the one.

And now let me expose the shallow sophistries with which Mr. Walker tries to prove my unreasonableness:

1. He devotes almost a column to demonstrating the fact that there is "nothing antagonistic to the New Ideal in the Call for Concerted Action,"—although neither I nor any one I know of *has ever disputed that fact!* I never doubted it and can add that I do not intend to antagonize his plan for concerted action any further than to express the opinion that I do not believe in its efficacy and do not consider a repetition of a free love movement of this kind practicable or advisable. (For reasons see my last article).

2. He ridicules the vanity of claiming certain ideas as being exclusively my own,—while I have never thought of making such a claim. I happen to know positively that Mr. Walker has read the paragraph in my book (page 136) which concludes as follows: "I certainly do not care to claim the honor of a new discovery"! The fact is that the question, how old or new my ideas and propositions are, is a matter of utter indifference to me.

3. He dares to offer to Lucifer's readers the mean and *untruthful* insinuation that I preach one thing and practice another. Read pages 292 to 295 of my book and you will know that the acceptance of the New Ideal does not call for a legal divorce or the dissolution of an economical or a comradeship contract in the case of a couple who were legally married before their emancipation. That the majority of the good Mayvillians, like Mr. Walker, cannot comprehend the immense importance of the change in our relation, is probably due to the fact that they also decline to argue with me! It is awful, of course, to be called "a respectable married man," but if I can make all true New Idealists understand the situation, I will bear the stigma quite bravely.

With the discussion of these three subjects Mr. Walker fills



an entire page of Lucifer. Is it possible that any argumentation (in reference to my assertions in No. 677 offered by him) could be of less value than these utterances of his?

I hope that you, dear editor, will decree henceforth that Lucifer's columns are too valuable to be used for such utterly "profitless" personal attacks. EMIL F. RUEDEBUSCH.

[Referring to the above I am inclined to think that Friend Ruedebusch takes Mr. Walker's criticisms much too seriously. I read most of the offending article, in copy or in proof, and did not get the idea that it was a personal attack upon Mr. Ruedebusch. Whether the arguments used were pertinent or applicable to the subject in hand, is a matter that the readers of Lucifer are presumed to be able to judge for themselves. It seems impossible to carry on discussions in regard to matters of human conduct without bringing in, more or less, personal illustrations. That all should try to avoid offensive personalities goes without saying. The following paragraph by Lillian Harman will show to some extent the causes of what now seems an unfortunate misunderstanding:

"Had I been in the office when the previous articles of this discussion were published, one misapprehension would have been avoided. When Mr. Walker sent the 'Call' to me he requested me to forward it to Mr. Ruedebusch, which I did. It was not returned until several weeks later, when it came with a letter explaining that Mr. Ruedebusch had been absent on his vacation and his mail had not been forwarded to him. He asked me to forward the letter to Mr. Walker, but I, being very busy, delayed writing for some days, and before I wrote, Mr. Walker mentioned the fact that he had learned the cause of Mr. Ruedebusch's unusual delay, and as I thought that explanation the most important part of the letter I did not send it. So Mr. Ruedebusch's inference that he was Mr. Walker's 'one dissident' was natural. Of course I am very sorry that my neglect has been the cause of this misunderstanding."

Without casting censure upon anyone I would now request that the personal part of this controversy be allowed to rest. M. H.]

A Queer Ideal.

BY A. WARRAN.

I am glad that Mr. Ruedebusch has undertaken to explain to the readers of Lucifer, the meaning of the title of his book. If his definition of the new ideal is less perspicuous than the average reader might desire I think he has proven beyond controversy that he is not a free lover. He believes in freedom, in general, and is with us once and forever, against any and all compulsory, legal laws; but with applying the principle to the sexual relations of men and women he is not concerned.

We cannot charge our author with inconsistency in this, for he goes on to allege, emphatically, that new idealists want no sexual relations whatever. By this he does not mean that there is to be no sexual intercourse between the sexes, but only that such intercourse shall not involve relations of any kind. New idealists will desire private interviews with their friends of the opposite sex, and these interviews may result in sexual enjoyments, with one or with many; but in any case there is no reason why society should or could know of it.

Of course, there must be no parentage, or if there be parentage there must be no *paternal relation*; for that would reveal a prior sexual relation, and would subject the parties to the liability of being labelled as sexual partners or mates, a result which a new idealist detests most fervently.

As a basis for social reform these conceptions are unquestionably new. Always, since the dawn of history, the practice of the the male sex has been very much in accordance with this ideal; but it has remained for Mr. Ruedebusch, after many thousand years of the unhappy experience of the race, to discover the beauty and desirability of such a life.

The ideal of the free lover is different. He believes in the sexual relation. He may believe that sexual intercourse may be indulged with many, without costing more than the added

pleasure is worth; or he may think it pays to reserve the most exquisite expression of love, to express the central, most exquisite love; but with whichever class he may align himself he insists that these manifestations shall be forever voluntary and reciprocal. Free lovers do not advocate monogamic relations, nor polygamic, for the reason that we do not believe in marriage. We have regarded *freedom* as the new ideal in love. We have thought ourselves in advance of the big world, which still clings to the notion of enforced relations; but it seems we are old fogies, after all. The real new, the very newest ideal is to discard all sexual relations and go in for a good time, being careful to conceal our doings with the other sex, in order to avoid complications and unpleasant responsibilities.

It is not my aim to criticise Mr. Ruedebusch without reading his book. I have no such queer notion. I never proposed to do so. In my former article, I was discussing the variety question. I did not have to read his book in order to inform myself on that subject, and my allusion to his book cannot be construed as a criticism. I do not need to criticise Mr. Ruedebusch. A clear statement of his views is all that the readers of Lucifer will require. If I have not stated them clearly I trust that, on another trial, he may be able to do so.

Call for the Congress of 1897.

To the Secularists and Freethinkers of the United States:

You are hereby requested to meet in Convention at Hard man Hall, in the City of New York, on Friday, Saturday and Sunday, the 19th, 20th and 21st of November.

FRIENDS: We shall meet in this Congress under favorable conditions. The times are auspicious. Heresy is becoming popular, even in ministerial circles. The spirit of Secularism is pervading our ecclesiastical institutions, our literature, our whole social life.

Religion, giving way before continual bombardment and repeated assaults, has abandoned the strongholds of dogmatic theology, and is seeking refuge in the fields of humanitarianism. It may be that it is in this way that it is gradually to disappear—by becoming absorbed in broader phases of thought and action. In the meantime, we must continue the work before us.

It is important that Freethinkers should combine. With so many examples around us, illustrating the power of organization and of combined effort, it would be the height of folly in us not to have the benefit of such methods. There are important questions demanding our attention. The God in the Constitution Amendment was again introduced into Congress at the last session. Our National Association, with its allies fought this Amendment before the Congressional Committees and, for the time being, defeated it. The Amendment has been reinstated, backed up by a petition which is claimed to have attached to it the names of millions of signers. We must meet the conspirators again the coming winter. The people must be aroused to the impending danger, and educated in the principles of liberty and justice. The Sabbath question, and that of the Bible in the public schools, also require consideration. The efforts of bigotry and intolerance must be thwarted wherever possible.

In our discussions there should be the broadest latitude in the expression of opinion. There must be absolute freedom, subject only to such regulations as may be necessary to conducting the Congress in an orderly manner, and with due regard to the rights of all the members.

Let us meet and consult in a spirit of friendship, of conciliation, and of cordial co-operation. If we do this, we shall have a grand and glorious Congress; from which we shall retire refreshed in spirit, confirmed in our convictions, and stimulated to more effective action and to greater achievement during the coming year.

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LUCIFER, THE LIGHT-BEARER

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European Representatives, Arthur Wastall, Cranbrook House, High Road, Chiswick, London. William Gilmour, 73 Cedar st., Glasgow, Scotland.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

- For Light against Darkness—
- For Reason against Superstition;
- For Science against Tradition—
- For Investigation and Enlightenment against Credulity and Ignorance—
- For Liberty against Slavery—
- For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the most important of all Sciences, because most intimately connected with the origin or inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1204 W. Congress St., Chicago, Ill

LUCIFER CIRCLE will meet at 1394 Congress St., Thursday evening, Oct. 21.

To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged, \$315.25

J. K. Ingalls, 11.00

The "previously acknowledged" sums have been subscribed, not all paid, as yet—nearly one half are promised to be paid when the sum of five hundred dollars shall have been subscribed to the fund to extend Lucifer's influence by sending the paper on trial, three or six months, to those who are not yet acquainted with its work, but who would probably become interested if their attention could be directed thereto. The money received up to date on this fund has been expended in the manner just mentioned and while it is too soon to look for much by way of return for the investment we have reason to believe that the results will amply repay the outlay.

A part of the amount subscribed to this fund has been in contributions and promises of books in our line of work. J. K. Ingalls, for instance, has sent his books "Social Wealth" and "Unrevealed Religion," and now he offers to fill orders for his latest work, "Reminiscences of an Octogenarian," for the benefit of the "Extension Fund." The price of this book is forty cents for flexible cloth cover, and twenty cents in paper binding. The long life and extended observations of this veteran worker are of peculiar and lasting value to freethinkers and social reformers.

From the originator of the "Extension Fund" plan, the following is received just as we go to press:

"I am much pleased to see the good response made by our friends for financial aid to Lucifer's circulation. I now send the other fifty dollars promised, feeling sure that your supporters will go on and complete the five hundred dollars desired. No persons better deserve a helping hand in humanity's work than you and Lillian."

The Oregon Arrests.

Considerable space in this issue is taken up with protests against the arrest of the publishers and editors of the "Firebrand" at Portland, Oregon, and in appeals for help to defend them in court and to keep the prosecuted paper afloat. From a private letter from Mr. Pope, and from other sources of information, we learn that he is now alone in the jail, and that Addis and Isaac are out under bond for their appearance at

court. In Chicago a well attended meeting of sympathisers with the persecuted editors was held at Uhlich's Hall on Wednesday evening, Oct. 13. The chief speakers were Emma Goldman, Max Baginsky and Mrs. Lucy Parsons. A little was raised for the defense, after paying ten dollars for the use of the hall—just how much I did not learn. Again we ask all who would preserve the remnant of liberty we now possess, to send what they can to sustain the persecuted paper. Money can be sent to Henry Addis or to A. J. Pope, Portland, Ore., or to this office.

The Arrest of A. J. Pope and Henry Addis.

BY CHAS. B. COOPER.

As soon as the news reached New York of this latest attempt at press censorship the necessity of making some prompt remittance of money to sustain the "Firebrand" group and provide for the defense of the imprisoned comrades was felt. The New York Debating Club (Anarchist-Communist) gave up its Sunday evening meeting of Oct. 3 to the consideration of the steps it was necessary to take.

Previous to the receipt of this news the Jewish groups of Anarchist-Communists and "unorthodox" of various kinds had fortunately arranged to hold their annual Yom Kippur meeting (under auspices of the New York Debating Club this year.) The proceeds were already meant to go to the "Firebrand" group, and it was fortunate that the arrangement for the meeting had already been made.

The meeting was held Tuesday evening, Oct. 5, at Clarendon Hall, and was largely attended and a success from many points of view. It brought the English speaking and foreign speaking elements together better than hitherto, which was one of the first objects. It was a thoroughly free thought affair and brought Anarchists, Communists, Freethinkers and Social Radicals together for mutual help on the underlying principle of Freethought.

T. B. Wakeman, as a representative Freethinker, was the first speaker and spoke in English on the primary necessity of freedom of thought in the work of freeing the world from the various forms of slavery under which we live and of the importance from an evolutionary point of view of this new fashion of turning old "holy days" of gloom, austerity and horror into the modern "holidays" of recreation, instruction and joy.

John Edelman and H. Kelly also spoke on appropriate topics and both introduced the subject of the Portland arrests, and made earnest appeals for help for defense of the imprisoned comrades.

Dr. H. Solotaroff and Dr. M. Cohn also spoke, alas in Jewish, so I cannot speak as to the matter of their addresses except to say that from their reception it must have been very much to the point. I. Rudash was the chairman.

Beside the usual entrance fee a collection in aid of the "Firebrand" Defense Fund was made.

There was an unusually large sale of literature. Comrade A. Levin, with others looked after three literature stands, and E. C. Walker was on hand with a large supply of English literature. All the proceeds were handed over to the New York Debating Club for the "Firebrand."

At this writing the accounts are not yet made up, but fifty dollars was sent off to Portland at once and balance will go as the subscription lists are returned.

Among the "hits" in literature was a new translation of Ingersoll's "Mistakes of Moses" into Jewish, of which a great number were sold.

The Italian and French groups in the city report that they are at work, as the groups at Newark and Patterson, N. J. also do.

Murdered by Society.

BY J. M. C.

John Peters, an industrious young man who supported his widowed mother by his earnings as a driver of an express

wagon, was shot dead in Chicago last week by Sophia Klouger, a handsome girl, eighteen years old, because he refused to marry her. After killing her lover the girl put a bullet into her own brain and died instantly. An examination of her body revealed the fact that she was pregnant.

Charge up two more human lives sacrificed to the insatiable and blood-thirsty Chastity fetish. As long as society regards maternity outside of wedlock as a crime these human sacrifices will continue to be made.

For the Release of A. Berkman.

The long projected appellation to the Pennsylvania Board of Pardons in the case of Alexander Berkman, for a reduction of the excessively long sentence of twenty-two years will be submitted to the Board, this or next month. In Pittsburg, Pa., a committee under the name of the Berkman Defense Association has taken the matter in hand and now request all friends of justice to assist the committee morally and financially; morally by passing resolutions favoring the release of A. Berkman, and financially by sending contributions to the Secretary, CARL NOLD, 73 Spring Garden Ave., Allegheny, Pa.

A subscription list can be found in the office of Lucifer.

Sociologic Lesson. No. LI.

BY HENRY M. PARKHURST.

AN INVARIABLE STANDARD. To form a standard, a schedule of existing market prices should be drawn up, and an estimated weight assigned to each. It should include a large number of those substances in most extensive and uniform use and capable of permanent classification; such as gold, silver, iron, lead, copper, tin, wheat, corn, molasses, sugar, cotton and wool. The weights assigned should depend upon the estimated freedom from liability to fluctuate, and the relative value of the amount sold. Let A B C etc. be the weights assigned; a b c, the prices ascertained; and a b c, the change in market prices at a subsequent time; then Aa plus Bb plus Cc etc. should be kept equal to 0. After a series of years, there would undoubtedly be developed permanent changes in some of the prices. The adoption of a new standard, based upon these changed prices, and with changed weights, might then make the adjustment more convenient; but it would still be the same invariable standard, merely expressed in different terms.

While the purchasing power of money would remain uniform with regard to the list of articles selected for the standard, which might be very much extended if thought best, it would continually increase with regard to manufactured articles not on the list, in consequence of improvements in machinery and new inventions. Yet there could hardly be found any article in general use, not upon a well selected list, the price of which would increase with the lapse of time.

[While it seems unfortunate, and to some extent unjust to Mr. Parkhurst, that the "Sociologic Lessons" have not been printed in consecutive issues of Lucifer the pressure of other matter more directly in line with our work has made this a matter of necessity. Many others besides the author of these Lessons have been compelled to exercise the grace of patience. In regard to the subject matter of Lesson LI., while not attempting a reply as such, it seems to some of us that in regard to standards of value the only rational and equitable thing to do is to eliminate all attempts at regulation of standards, give to every commodity, money included, a free field and no favor, and the problem of "values" would soon adjust itself. M. H.]

THE "ADULT" for October contains, as leading articles: "Prostitution," by Orford Northcote; "Two Haymarket Plays," by Victor Martell; "Sexual Freedom and the Alleged Mutability of Sex Love," by Sagittarius; "Free Thought and Free Love," by Lucy Stewart. There is also a leader by the editor, George Bedborough, on the objects of the "Adult," and

why so named, together with "Answers to Correspondents" by the same. Altogether it is one of the best numbers yet issued of this young but brave and thoroughly independent exponent of Equal Freedom for All, and especially freedom and justice in the most important of all human relations, those pertaining to sex and reproduction of the race. Sent from this office, price 5 cents.

A Few Observations.

BY JAMES F. MORTON, JR.

Mr. Ruedebusch is entirely successful in replying to the critics of his valuable contribution to the literature of sexual emancipation. Let the New Ideal be once fully comprehended and its superiority must become manifest to any liberal mind. Exclusiveness in love, so far from proving an exalted purity of heart, is mere evidence of narrowness and selfishness. Far from being uplifting, it is degrading to the extreme degree. No contributor to Lucifer's columns has yet presented one tangible argument against variety in sex expression; although of mere sentimentality and cant borrowed from pietistic sources, we have had abundance.

If Mr. Ruedebusch is open to criticism on any side, it is on that of giving too little credit to other advocates of sexual freedom. While his book is, in my judgment, the most lucid and valuable contribution to the subject in our entire literature, it by no means represents an altogether new discovery. We must not quibble about names. The New Ideal is simply common sense applied to love relations, and as such, has long been accepted by the more logical varietists of this country. Mr. Ruedebusch is not the first to enunciate it; and there are at least a few of us who have proved in our own lives its superior beauty and nobility, as compared with all the old ideals. The thought of sexual ownership, either one-sided or mutual, either temporary or permanent, ought to be revolting to any rightly constituted mind. There are dicta in Mr. Ruedebusch's book, as for example much in the chapter on Ebriosity, from which I would dissent; but, taken as a whole, "The Old and the New Ideal" is worth more to the student of sexology than any other one book yet published.

It is, however, disappointing to find Mr. Ruedebusch unwilling to associate with others in the more effective propaganda for sexual freedom. The broadest and highest views cannot be attained by all at a single leap. All knowledge is relative; and even on the sex question the whole truth is not yet capable of being reduced to axiomatic formulae. Let us have freedom of inquiry and discussion; and between the clashing views the truth will come to light. The "Call to Concerted Action" should appeal to all who love freedom, and believe that the time has come to make a stand in behalf of the most sacred of human rights.

The arrest of A. J. Pope furnishes renewed evidence that the foes of liberty are not slumbering. Is it not indeed time for "concerted action" against the hideous laws and customs which make such outrages possible? We are too timid in the expression of our views. There are thousands who are secretly convinced of the truth of sexual liberty, but dare not say so. An active public propaganda will prove our strength, and win over many who are now ignorant or half-hearted.

A. Warren is a shining example of the fact that "there are none so blind as those who will not see." I know of many cases of successful "experiments in variety," and can from personal experience testify that "its ways are ways of pleasantness." Where the reverse proves true, it is where monogamist prejudices have been carried over into varietist practice. Let Mr. Warren read "The Old and the New Ideal," and then refute its arguments—if he can. Until he has done so, let him not impugn the experience of others who have occasion to know whereof they speak.

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HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LX.

Another winter came and still the home was not finished, but now the work on the buildings could still go on, as it was mainly within doors and under shelter. In the heated rooms the skilled workmen found their tasks easy, and under their hands the rooms were rapidly turned into bowers of beauty. The gardeners were kept busy during all the winter months and in the early springtime commenced their outdoor work of beautifying the place. Fountains, statues and other objects of beauty and use grew as if by magic. The hot houses and conservatories were indeed bowers of beauty and elegance. Then came the work of furnishing the building. Again money was not spared to make everything perfect. Every nook and arch contained some rare piece of art—of sculptured work. Exquisite paintings graced the walls. Breakfast and noonday meals were to be taken in what was called the breakfast room. This room was arranged simply for comfort—warm and cozy for the winter, cool and shaded for the summer. In the embrasures of the windows hung the cages of rare singing birds, filling the room with their melody. The furniture was covered with leather. The breakfast was to be simple, consisting principally of milk, grain foods and fruits. The mid day meal to which it was expected few would gather was again simple—fruits and nuts playing a leading special part.

But in the evening when all should be gathered together to enjoy as well as eat—but we are anticipating—too eager to lift the veil from the future. Let us wait, rather, until all our dear friends shall be gathered, to partake of their first evening meal here in the new home; for the present let us go on with our description of this glorious structure.

And yet, how shall we describe it? The most vivid fancy fails to do it justice. The corridors, whose floors are inlaid with tile; the marble staircases; the painted walls; the carved ceilings; the cozy private rooms—each in itself a gem; books and music to be found in them all; each a sanctum for the owner thereof. The library, the music room and the drawing room, each perfect as to form and dimensions; each flooded with brilliant light, or softly toned down as the fancy would demand or occasion call for, yet all arranged so as not to cause needless work.

It was the desire and expectation of this happy household to have only such move about the rooms as were fairly intelligent and cultured. "We don't want them to be servants, who do the work in this home," Owen had remarked, "but comrades and mates, each doing a share. No drones. Drones and idlers do not deserve to enjoy."

Among the details worthy of particular mention were the bath rooms. Not little tubs wherein one person could scarce recline, but a bath in which the bather could splash and swim and romp; not a bath in which false modesty would allow a single occupant only, but one in which a bevy of bathers could enjoy the luxury at the same time. Hot and cold water; steam baths and shower baths—O what a blessing in the cleansing, purifying element! bringing health and strength to all who are wise enough to rightly use it. Just watch the healthy babe in the bath, as it kicks and splashes and screams with delight. Was there ever a more beautiful sight?

Then we come to a wing of this grand building which as yet was, and for a little while would be, closed. Not that this wing was not furnished or completed in every little detail, but the use to which it had been dedicated was not yet here. One or more hearts were waiting and hoping for love's crown—in more than one breast the expectation was strong that at their knock the mystic door would open. What was this mysterious wing? *The sanctum of the prospective mother!*

Here she was to be surrounded by every beauty and comfort that art could supply and that money could buy. Wherever her eyes should turn they would rest upon representations

of nature's most perfect work—the nude human form! From the little dimpled cupid to the graceful undulating curves of the perfect woman and the outlines of the strength and beauty of the perfect man. Here was the workshop of art. The expectant mother would here be taught to mold the clay, to use the pallet and brush or in the quiet and rest secured her here she could learn to wield the pen. Her gems of thought would thus influence and mould the mentality of her unborn child, and would leap like flashes of sunshine to the world without. Here the builder of the coming child could withdraw to perfect rest and quiet, and here she could steep her soul in music and poetry, and the child which was asked for, which was longed for and demanded, as a pledge of love—the child which was begotten under holiest influences and gestated under such perfect surroundings, could such a child be anything else than ideal? anything less than divine? Released from all the old superstitions of right and wrong; seeing absolutely no wrong in holy love, with a conscience that waits not for sanction of church or state for the consummation of love, but follows only nature's dictates,—who would dare to set the seal of impurity upon the product of such desires, such holy aspirations, such hopes and such longings! Gently, reverently, we close the door of this holy of holies until it opens again to the knock of the favored one.

Is there still more to tell? O yes, much more, but language fails. We cannot tell you half there is to tell. There is the concert hall, the lecture hall, the dancing hall, the theater—all awaiting their turn to be unlocked, for hope is strong within the breasts of the little band that their number will not always be so small, but that in a few short years every room in the spacious building will have its occupant, every hall its throngs of visitors.

In still other rooms beyond, where baby-life is to thrive, the cooing, kicking, little mortals will not be wanting. Where the nurse, to whose care the little treasures are to be entrusted, fully understands the responsibility of her work. No gorging her little charges with sweets, souring their little stomachs; no dosing with soothing syrups and paregorics, sleeping potions, horrid teas and what not, dulling and stupefying their brains and destroying the natural brightness of the child's mentality. O no! This nurse understands better what is for the good of the dimpled, rollicking morsel of humanity entrusted to her care, and as a result she can sleep soundly the long night through. The babes do not disturb her. The perfectly healthy treatment they receive lulls them to sleep and they lay coiled up like downy balls, the chubby fists resting on the dimpled cheeks. What heart would not such a picture gladden?

Are we anticipating again? The picture is so alluring that we cannot help letting our imagination wander, sometimes, but we must return and bring our friends to the now finished home.

To be continued.

VARIOUS VOICES.

Thomas Higgins, Monmouth, Ill.:—Will take one copy of "Hilda's Home," or if published in cheap form will take five or more copies.

J. J. Lason, Forty Mile, Alaska:—Enclosed find a five dollar bill to pay arrearage and renew on Lucifer. Everybody seems to be getting rich here except yours truly.

[Glad to hear from our gold-hunting friend in the region of the Klondike. Hope he will not share the fate that seems to threaten hundreds of adventurers in the far northwest. Not all who are now in arrears on Lucifer's books can do as well as friend Lason has done, but if all would send us a little co-operative aid it would relieve us of much anxiety. M. H.]

G. P., Vineland, N. J.:—I always feel when reading the articles in Lucifer that the writers are just like their orthodox brothers, giving a great many theories on the one great sub-

ject, making many positive assertions as if they knew they had the whole Truth, the same as Christians do when they talk about that of which they really know nothing—God. Lucifer's writers devote their abilities, they think, to the "sex principle," of the real reality of which I doubt their capacity of forming any correct idea.

[Sex force is so closely allied to life force that it is hard to distinguish the one from the other, and because they are in their essence alike inscrutable is no valid reason why they should not both be considered proper subjects of investigation or inquiry. The force called electricity seems inscrutable as to its real essence, and yet we have learned how to make it minister to human happiness. Ignorance in regard to the working methods of this inscrutable force has caused much suffering and waste of life, and ignorance in regard to sex—its methods of expression or manifestation, has caused still more suffering and waste of life force. Lucifer's writers may not always use the best forms of expression of their ideas, but we know of no better way of getting at truth on any subject than to allow free expression of honest thought. M. H.]

Cyrus W. Coolidge, Oyster Bay, N. Y.:—The arrest of A. J. Pope and Henry Addis is an outrage against which all lovers of freedom and justice should protest. I have read the "Fire-brand" for the past two years, and while I did not always agree with the views expressed in the paper, I do not remember of having seen anything in it which could be called indecent or obscene. To be sure, we can never tell what in the opinion of Anthony Comstock and his minions may be considered "improper" matter, but must we consult Mr. Comstock's taste before we can express our views on the marriage question? Do we live in free American or in Russia? Where is the freedom of which we hear so much? If Comstock is to decide what we shall or shall not print in a paper, we might as well confess that there is no freedom of press in this country, and stop boasting of our glory. That the American people at large can stand Comstock and his infamous methods in suppressing "vice" without uttering an emphatic protest is not very complimentary to their intelligence. If we are a "free" nation let us be free in fact, not in name only. Let Comstockism be wiped out of existence and let every man have the right to express his honest opinion.

Mrs. Dora Boss's letter in Lucifer of Oct. 6 is, indeed, "a very good text from which to preach a long sermon," as Mr. Harman says. I wish, however, to make only a brief remark. My opinion is that when girls and boys receive rational instruction on sex matters, no girl will succumb to the "attraction that is stronger than gravitation," unless she has carefully considered the matter and is ready to meet the responsibilities of motherhood, and no self-respecting young man will associate sexually with a girl who needs to be protected against herself. Under the present conditions no man can be justified in impregnating a girl, unless the girl has a strong will of her own, that is to say, unless she wishes to have a child and is not afraid of the consequences.

Elizabeth Johnson, Massillon, Ohio:—I must take exception to the letter in our last issue, 676, of Lucifer, from Col. Chas. Gano Baylor. So long as woman is considered a "moral regulator," "a spiritual illuminator," or man's conscience, instead of a rational human being, with impulses, desires and rights equal with man, just so long will man struggle with animalism. But when equal rights are recognized then will woman have a chance to do her best work as race-builder. But woman as a slave and dependent certainly can not bring forth free men, either spiritually or mentally.

Another thought—How do people apply the word animal to humans? Is not the female of brute animals as independent of the male as the male is of the female? Again, if Col. Baylor will look around him and see the "feminine sanctity," as it is today polluted, I think even he would admit that it could be no

worse if women were free to do with themselves and their lives as they choose. If Col. Baylor has proven to his satisfaction that one woman is sufficient for him, by what right does he say to a woman, "One man is enough for you;" or to another man, "One woman is enough for you." Never having himself been a woman, nor even another man, how can he be so positive, that he is right in laying down the law to them? Until woman takes her right to use her functions as she pleases, where and when, she will give very little thought to the use of those functions, as regards race-building.

Woman has never been free; consequently liberty never existed in the United States, and therefore it could not decay. It was only the semblance of liberty. Stop setting woman on a pedestal; recognize her as an equal, and half the problem would be solved.

In the colonel's last statement he makes a distinction between woman, the race and society. Woman is not considered as an individual but as a thing, or an instrument to make the race or society, which consists of men only.

Till women have equal rights with men man can enjoy only half the rights that are his, and the sooner he sees this the better. His special privileges will never gain for him what he is seeking.

Little Harry—Mamma, did papa ask you to be his wife?

Mamma—Why, of course, darling.

Little Harry—And was you acquainted with him then?

Mamma—My dear child, what makes you ask such absurd questions? Certainly I was acquainted with him.

Little Harry—The way you and him talks sometimes I thought you mustn't a been acquainted, or else one of you needed a home purty bad.—*Cleveland "Leader."*

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